

A compen- dious treatise of sclau- nde / declarynge what sclaundre is / and what it sygnifyeth / and how many kyndes of sclaundre there be.

Cwo be vnto him by
whom sclaundre com-
meth. Mathew. xviij.
Beware therfore what
thou spekest / of whom
and by whō / that it be
not for euyll wyl or ma-
lyce / lest thou be in daū-
grie of iudgement.

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ન્યાયાલોકાસી અને
અધ્યક્ષ અનુયાયી વિદ્યા
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Claundre is or
synfieh an of-
fence; whereby
mans mynd is
sore disquietid
or troubled: that
is to say / it is other discouta-
ged or couraged to or fro the
imitacyon or folowynge of a
thing. ii. maner There is a double
kynde of sclaudre/ one is phar-
isaycall/ whiche comenly they
call sclaudre taken: and that
is whan that ypocrytes be of-
feded other with ryght doctry-
nel or with necessarie doyng/ &
therupon cometh hatred of the
gospell and of godly men: as
the pharisyes hated the gospel Mat. xxv.
and the teachers of the same/ &
pretended greet causes of their
grefe & hatred taken of mans
wyte

Wytte & reason : for what man
endued but with a meane wyt
wolde not be greued / that the
facyon of religyon shulde any
thing decay / that comen peace
shuld be disquyeted / that sys-
mes shulde ryse in the churche /
that hye powers and comen
welthes shulde be brought to
nought. They sawe that their
religion & maner of worshyp-
ping of god was lytle esteemed
and that the comen welch was
hyndred / and the auctoritee
of supercyoures contempned :
But althoughe these be great
causes / whiche worthely doth
moue men / yet it is mete to
know / that before these causes
yea / before all thynges / that
the comandement of god be
prefacred after this rule : It is
necess-

necessary rather to obeye God Actu. v.
than men. Therfore this phas-
sisaycall sciaundet or offence
is not to be eschewed / for the
comandement of god excuseth
vs. But it is necessary þ doc-
tryne be true certayne & profy-
table to the churche. For it is a
very greuous syn to trouble the
churche with euyll / vncertayne
or unprofytale dispuctions.

* There is another kynde of ~~sciaund~~
~~sciaundres~~ which they call sciaundre gyue-
drie gyuen. And it is vngodly
doctryne or euyl exâple which
hurteth / other bycause they fo-
lowe it / or bycause it scattereth
men from the gospell. All wyc-
ked doctrynes are sciaundres &
offences of this kynde. Also is
dolatres worshippynge and
mens iuencyons / whiche can
not

not be obserued & kept without
synne: as worshippiyng of y^e
mages / goyng on pylgryma-
ges / putchasyng of popys / he
pardons for remissyon of syn-
nes. Christ threat the auctor^s
of these sclauders chefely.

Mather. **viii.** Wo be to the men by whom
sclaundre cometh. &c. That
these sclaudres and offences
with great diligencie must be
eschewed / lest we be other auc-
tors or allowers of ungodly
doctryne & followers of such
wycked worshippiyng. &c.

rule of **the vse**
of lybte
etc. There is also a nother kynd
of sclaudre to be eschewed /
that is / whā that a work which
is indyfferent / is done out of
gyme: as the vntymely vse of
christyan lyberte. Of this ly-
berte / there is often dysputa-
cyons

cyon and reasoning / whan it
is lawfull / and whan it is not
lawfull. It is synne to breake
mens tradicions / in case that
the brekyng of them shulde be
occasyon of sclaudre or offence
to any man. Therfore the rule
of Poule is to be holdē as tou
chyng the vse of lyberte. Poule Rom. xiv
comaundereth the lerned men to
bere thinfyrmite of the vnler-
ned and weke / & folowe their
myndes / and certify them for
their good & for their edifyeng
that is / that through their gen-
tynes they may courage them
to the Gospell and not skarte
them : For not alonly ipocryts
and the vngodly sorte / but also
godly men / & men of sobre
lyuyng / pecually they that be
not taught nor sufficently ins-

titute

Struete whan they se auncyent
customes broken / they iudge
by that maner of doctrine /
men to be gauen to a wylde ly-
berte / and become all vngodly
and so be skarred fro the know-
ledge of the gospell. Therefore
lyertye is not to be vsed afore
them which haue not yet herd
this maner of doctrine / as a
fore / men not yet suffyciently
confyrmed / but the example of
saynt Poule is to be folowed :

i. Corin.
viii.

I haue ben weke to them that
are weke : If my meate doth
offende my brother / I wyl ne-
uer eat flesche / lest I offend
my brother. But now where
as the gospell is clere ly prea-
ched / and the churche meanely
confirmed in the same / the gre-
uous obseruacion of vnproufe
table

table tradicions is not gretly
to be requyred. yea / Poule sayd
to shew example of lyberte / he
wolde not sycumcise Cyte. *Gala. ii.*
And Christ excused his Apo-
stles / brykynge the tradicions *Mathci.*
of the fathers / and sayth : Let
them alone / they be blynd / and *Mat. xv*
gydes of the blynde. *xx.iii.*
But yet in this thyng it is good to
use sobernesse and dyscrecyon /
for euен amonge enemyes ther
be some that rather shulde be
reconsyled than styrred / & prouo-
ked / and it becometh christen
men to refarre all their doingz
not to their owne affectyons &
lustes / but unto the profyte of
other / & to the glory of Chrl. *Apoc. v.*
But many there be that breke
auncient customes / not to pro-
fyte or do securycce to other / by

W to do

to do better thynges / but by
cause this lybere deylteth the.
This is a wycked thyng to
dyspryce auncyent customes &
lawes / it is no christyan thige
Furthermore / the brekyng of
comen customes / redily stores
þp gret vprore / and comociōs
ought not rashely to be excy-
ted : for it is an hatde thynge
afterward to haue consyience
that thou hast gyuen occasyon
of comen calamytes & mysteres

The secōd rule. Also in chur-
ches ryghtly instructe / there
is to be had a consyderacyō of
sclaundre / lest our example do
hurte other / as these be : Ofte
tymes not to forse of the comen
customes / & to shew any con-
tempt / & to cause other to be
forseleg / or to gyue occasyon
to dys-

to dyssencyons / syssmes / sectes
or factiōns without necessary
cause. If any man after this
maner breketh tradicyons / cer-
tainly he doth synne. Without
suche occasyon of sclaudres /
we vnderstande tradicyons to
be free. This moderacyon &
equytye in tradicyons is very
good to hold / for it kepereth the
auctorite of tradicyons & con-
serueth the comen customes &
good ordre / and it delyuereth
mens consciences frō that old
tyrāny / whan that they knowe
that tradicyons be out warde
thynges & indyfferten / & maye
be ompted & lefte without syn
except it be in case of sclaudre.

Furthermore / the sclaudres
and offences of doctrynes / be
muche worse than euyll exam-
Sclaud-
die of do-
ctryne.
ples

pleſ i maners, Therloze with
great diligēce / a man must
be ware / fyſt that he teche no
vngodly thynges / vncertayne
or vnprouytable. Furthermore
whan ye teache true thynges /
that ye ſet theym not forthe ſo
confuſely and douteſully / that
the herers conceyue any euyll
opinyonſ in ſuche confuſed
and doucfull doctryne: as we
ſe howe moche it proſyteth the
people to be monyſhed after
what maner mens tradicionſ
may be reprooued: and agayne
for what purpoſe / and to what
uſe tradicionſ ought to be kept
and loued. Excepte theſe thi-
nges be aptly & diſcretly expreſ-
ſed / they that be vnlearned con-
ceyue a contempte of al lawes
and cuſomes. Thus also in
other

other artycles/ excepte they be
aptly & cleerly expressed/ ther
ryse opinyons very perylous.

Whan that men be iustifyed

Rom. v.

by fayth / how detestable oppo
nyons doth there ryse/ excepte
the herers be monysched what
thing is entreated of/ and that
the persone is reconcyled by
fayth/ and after that/ our obe
dyence is necessary / & in men
reconcyled / is ryghtousnesse.

Lyke wyse of free wyll / that free wyl

god is not the cause of euyll/
and many other thynges/ that

deseruyng is not taken from
workes/ bycause we can do no

thyng that can deserue out of
god / but bycause the promyse

of god is our forgyuenes/ that

the remissyon of synne may be
certayne. Moreover in men

recon

Ephe.ii.

Actus.ii

apoc. 5. cy led/good workes be also me
rytoxyous. So in all places
diligence must be gyuen/ that
without sofesry or craft/ they
be expredded aptly & distynctly
titula. Therfore wolde Paule that a
byshop shuld be apte to teche
that he shuld teche aptely and
distynctly. And Christ wolde
that a lerned man/ instructe in
the kyngdome of god/ shulde
belyke vnto a good fater of
household / whiche in his techyng
can vse discrecyon in vteyng
both newe thynges and olde.
¶ For excepte prechers vse this
discrecyon & diligencie/ many
mens consciences before trou-
bled / and euyll opinyons ryse
in their myndes/ whiche wyll
hurte religyon and maners /
and than springe vprores and
many

many other maters of sclauis
die and offence. Therfore let
vs beware and do oure dilig-
gence that our maners beuty,
syne the gospell. Moreouer al-
so / that the waye of prechynge
and playnesse of the same may
conforde mennes consyences /

cyd them of all doutes /
and redresse their
erroures.

Amen.

*

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in the Olde bayly
in saynt Se-
pulchres
parysche / by me
Rychard
Lant.

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